The Bombay Guardian.

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WEEKLY REVIEW.

—The *Indian Economist* notices some remarks that we made about the house-tax, and is astonished that our contemporaries should have extracted such "stuff," and tells us that we are "about as well-informed on this subject as on some of the theological questions which we treat with so much narrow bitterness." The analogy set up by us "with so much sarcastic self-complacency" is a "false" one. The *Economist* considers it "very unpardonable in us to talk so confidently about studies to which we have plainly paid no attention." We are thankful to have been let off so easily. We expected to be called "liar" and several other shocking words which our friend is known to carry in his quiver. For the information of our readers we should mention that the reason why the analogy between houses and piece-goods is a false one, is that the latter are destructible, the former indestructible, and the latter are not let out by the year but sold. Well, for piece goods substitute iron-ware; horses, carriages and ships are let out as well as houses; and the *facts* are against the *Economist*, who will say perhaps *tant pis pour les faits*. A friend of ours who has the paying of several hundred men (residents of Bombay) monthly, told us that at the time when the house assessment was levied they as with one voice testified that their rents had been enhanced, on the plea of this tax. Our contemporary mistakes in supposing that the discussion of this matter belongs exclusively to political economists or philosophers like himself. Second-rate people, who can put two and two together, are entitled to have an opinion on the subject. The principle involved is simply this,—that anything which enhances the cost of a commodity to sellers will enhance it to purchasers. In letting a house a landlord sells the use of it for a time.

—There has been a great meeting of rate-payers in the Town Hall this week, and the *Times of India* considers that the expression 'representation of the masses' is no longer beyond the pale of our political ideas. Our Native friends actually went in procession, with bands and banners and inscriptions, and the gathering in the Hall was as crowded, tumultous and unaddressible, as a political meeting in Trafalgar Square would be. And all is the effect of the sudden collapse of Mr. Crawford's dynasty. For some reason or other, (and the worst are sure to be mentioned,) there was a certain amount of secrecy connected with Mr. C.'s departure, which, taken in connection with the charges lately brought against him, and the bankrupt condition of the Municipality, would naturally tend to intensify the unfavourable feeling that had sprung up with regard to him.

—A contemporary says:

"The subscriptions to the Cowasjee Jehangier Statue Fund have already reached a large amount, which may be taken as evidence that the worthy deeds of the philanthropist are more broadly surveyed, and in their catholicity more correctly appreciated by the public than the one or two objectors to the movement imagined."

We infer from this that 'the better way' which we in our simplicity pointed out, does not commend itself to the philanthropist and his friends.

—*Native Opinion* suggests, and we hope the recommendation will be heeded, that the expenditure usually lavished in celebration of the Diwali should this year be saved, and given for the relief of the perishing in Persia and in Western India.

—Since the eyes of the Bishop of Natal were opened by the Zulu, we do not remember to have seen any statement so worthy to be paired with it, as the following from the *Indian Mirror*:

"The Rev. C. H. A. Dall, Unitarian Missionary in Calcutta, was formally admitted into the Brahmo Somaj, on Wednesday evening, in the presence of Miss Chamberlain and a good number of Brahmo gentlemen."

—The *Anglo-Catholic*, under the head of "Domestic Occurrences," has the following:

Templer—Of your Charity pray for the soul of Frederick Templer, Esq., Captain European Veterans, and late of the 51st Regt. Madras N. I., who died at Egmore, Madras, aged 59 years.

Alas! if the poor man died unreconciled to God, not all the prayers of all the devout on earth will now effect this reconciliation. 'He that believeth has passed from death to life, and shall never come into condemnation.'

—The Evangelical Alliance have issued their Invitation for a Week of Prayer, January 7-14, 1872, to be observed by Christians throughout the world. We shall call attention to the subject again at the close of the year.

—The Rev. J. Barton, M.A., who has succeeded the Rev. P. S. Royston in the S. I. Secretaryship of the C. M. S., has arrived in Bombay on his way to Madras.

Notes in Ahmednuggur.—*Oct. 30th.*—Yesterday morning Mr. Taylor preached his fourth sermon, Mr. Ramkrishna Moduk (as always) interpreting for him. The delivery of this discourse occupied one hour and forty minutes, but was listened to throughout with intense interest. A more powerful sermon we never heard. The text was, 'As many as received him to them he gave power to become the Sons of God.' Parental love was spoken of as a means of revealing divine love, and some remarkably affecting illustrations of it were given and a very felicitous application made of them. The obligation of the sinner to receive Christ, his reluctance to perceive this, the perfect consistency of the statements regarding his natural inability and the obligation to believe, the true nature of faith, God's part in it and man's, these things were dwelt upon and made intelligible to all. It is impossible to give an idea of these discourses to these who have not heard them. We hope that our readers in Bombay may soon have the opportunity of hearing Mr. Taylor, and we accordingly forbear from any attempt to summarize them. We wish that all preachers of the Gospel in this Presidency might hear him; we believe that many might profit by noticing how thoroughly he has studied the divine methods of influencing men, and how fully the Holy Spirit has met and satisfied his intense desire to present the truth to men in its integrity and power. Here we see how most truly and effectually a minister may magnify his vocation. Surely it is a dishonour to the Spirit of God and to the word of God, to give as so many do, a mere fraction of their energy, interest, desire, ability, to the work of revealing to their hearers, the Christ of God and his glorious Gospel. We are too ready to content ourselves with a setting forth of the truth, leaving it to the hearer to make the application, to meditate upon the word, to extract its virtues for himself, or hoping that the Spirit may lead him to do this; whereas the Spirit's method is rather to influence the hearer by what he leads the speaker to say, immediately. There must be a following up of the truth; the heart naturally is uncongenial to it; hence the great need that this heart should be kept in contact with a heart that is fully enkindled by the truth. A man left to himself is left to his greatest enemy; the world is in his heart, and quickly banishes the word and the impression made by it, unless he is brought to the point of thorough conviction and decision, and what the preacher must aim at is to bring him to this point, then and there. Mr. Taylor advances step by step in his successive discourses, as a besieging force advances from one line to another, from one *enceinte* to another. Yesterday morning several persons remained behind, after the service, for private conversation, professing to have been awakened to a sense of their sin and need.

In the afternoon a young man, a Native, was received into the church by faith, and another, who had been under discipline, was restored. The Lord's Supper was received by a large number of Native Christians belonging to the different churches of this Mission, and by missionaries and other friends; there were not far from 400 communicants. Dr. Scudder preached in the evening, in English, an interesting and impressive discourse on the past and future of the kingdom of Christ.

31st.—From yesterday, Mr. T. is preaching twice daily, at 8 A.M. and 7½ P.M. The number of awakened gradually increases. To-day about a dozen remained for instruction and prayer. The towns-people begin

to attend the evening services. A young man was baptized to-day. The wife of a Native helper died suddenly, but in peace, to-day. She was present at the Communion on Sunday last. All are much solemnized by this event.

Nov. 1.—After the preaching this morning, an opportunity was given for those that could and would, to testify of the grace bestowed upon them and of peace found in believing; and also for those who felt their need of this inward testimony, to make it known. Many rose one after other; some could speak of a new peace, a new life; others spoke under a sense of the weight of their sins and asked for the prayers of God's people. Some were deeply affected. Afterwards some 12 or 15 seekers remained behind for private conversation. We rejoiced in the privilege of pointing some of these to the Saviour.

In concluding these notes, we briefly mention that there was a constant increase of interest, a deepening of feeling, and additions to the number of seekers at every service held by Mr. Taylor, while we remained.

If we go to the *Spectator* (not Addison's) to learn what the public of our day require in a newspaper, we conclude that strength of expression is the great thing demanded, and that this may cover any multitude of sins. In a recent article on the "Religious Future of India," the *Spectator* not only accused the Rev. Behari Lal Dey of having said a thing that the latter denies ever having said, but says a great many other strange things in a slashing way, and all for the purpose of showing that the present movement of India is rather towards Mahomedanism than towards Christianity. The most important facts are left in the background, especially the fact that the great success in proselytism enjoyed by Mahomedanism in India, has been confined to periods in which the Mahomedan power was in the ascendant, and when the Koran was accompanied by the sword. We very much doubt whether any large accessions to this religion have taken place during the last 30 or 40 years. This is the style in which the *Spectator* indulges:

"If he (the Hindu) becomes a Christian his wife will scorn him; but she has heard through life of Mahomedanism as a great and lofty creed. As a Christian his wife must unveil her face to strangers, or, as we should say, must go naked; his son must be allowed to drink, to the endangering alike of body and soul—the Hindu abhorring liquor as bitterly as the Mahomedan—and his daughter must remain unmarried till sixteen, that is, in his judgment, must run imminent risk of being debauched. 'Courtship' among a people so near the tropics, wearing no clothes, and shielded by no ignorances, not being precisely the improvement desired by men who, lax as they may be, will die for what they think honour."

Now there is scarcely a statement here that does not need to be qualified, if truth is of more importance than force of expression. The veil-necessity is limited to Upper India and to the higher castes among the Hindus; in Western India it is almost unknown. The great thing dreaded is loss of caste, and it makes but little difference whether the caste-breaker has gone over to the Mussulmans or Christians. The temptation to drink is not greater among Native Christians than among other Natives; it is not so great; and there are many bodies of Native Christians among whom it is almost unknown. And the frightful evils connected with unmarried girlhood do *not* present themselves in Native Christian communities, so far as our observation goes. We have heard of such things, just as we have heard of them, alas! in institutions for European and Eurasian children; but they are certainly exceptional. And against this sensational writing, we have the fact that the Mahomedans of India, as a community, have more than any other neglected to avail themselves of the advantages of English education, and are consequently losing ground relatively every day.

Ahmednuggur is one of the places selected by the Bishop of Bombay and commended to the Propagation Society for occupation. The American Mission have occupied Ahmednuggur for 35 years, and their work there has not been without fruit. There are usually three missionaries there; the population is about 25,000; this proportion would give about 100 missionaries to Bombay. The S. P. G. have so far acted upon the recommendation of the Bishop, as to send a catechist to Ahmednuggur, to labour in the Camp under the direction of the chaplain. The American Mission have hitherto supplied a catechist for this work. The Catechist sent by the S. P. G. was brought up in the American Mission, his father being one of its converts, and was for some time in its employ. He has gone over to the S. P. G. and is now sent by them to a station so little in need of new missions, to do the very work that was already being done, and well done.

Some time ago we called attention to Boorhanpoor in this Presidency, as a large and unoccupied field, an inviting locality for a new Mission station. We are happy to mention that the Church Missionary Society have taken up this station, and deputed the Rev. Mr. Roberts to occupy it. Mr. Roberts was lately compelled by ill-health to leave Kurrachee. He is now much better, and we hope will enjoy better health in Boorhanpoor, and his work there be much blest.

The Rev. Ruttonjee Nowrojee writes to us from Aurungabad:

"There has been very little rain this year in these parts. The prices of grain are nothing short of famine prices for the poor; consequently there is much distress throughout the district. My poor Christians have been reduced to great straits. Several families have migrated to distant places in search of food and employment. But there are still several families who are obliged to continue in their native villages on account of infirmity or some other cause. Some of these are suffering great privations. For some time past they have been obliged to satisfy the cravings of appetite by eating unwholesome things, such as tamarind and mango stones, woodapple, &c., and unless some immediate help is given to them they will not survive this heavy calamity. I have done my best to help some of them, but my means are very limited, and I am anxious to do something more."

We hope that some public works may be instituted in the regions suffering from want of food, and employment provided for those who are able to work. Still, there will doubtless be need of such help as our correspondent calls for, and we do not doubt that it will be furnished.

The *Christian Intelligencer* has some words on Disestablishment, and asks, What does it mean? It says that the Church of Ireland has been reduced to one-thirtieth of her former endowments. Is this true? If so, we must acknowledge that we have been a good deal misled on this subject. But deferring to the more correct information of our contemporary, we would ask if the Irish Church has been reduced to one-thirtieth of her former efficiency? Has her efficiency been in the least degree diminished? Has it not rather been increased? Many of those who were loudest in their opposition to her disestablishment, now acknowledge that it has been for good, and that she is in a more hopeful position than ever before. There is no lack of funds, and her members, called upon for her support, feel that they are identified with her, feel in fact that they are the church, which is the truth. Turning to the Church of England, the writer says:

"Suppose the maintenance of ten thousand clergymen of the future to be thrown on the voluntary principle, would it be competent to meet the want? I fear that an immense diminution of pastoral labour would be the inevitable result. In other words, vast populations of Englishmen would have to be left without the means and ordinances of religion."

We do not share the writer's fears. We fail to understand why the members of these 10,000 churches are not as able to support their ministers, as the 10,000 non-established churches of Great Britain are to support theirs. In the case of 'livings' where clergymen receive £1,000 a year for preaching to a handful of poor people, this result indeed could not be realized; but we do not see that it is desirable that a minister should be placed socially so much above those to whom he ministers. His salary, enormous, princely, in their eyes, will not help them to understand the true spirit and nature of the Gospel. And it might also be necessary for bishops to be content with a fraction of the £5,000 or more they now receive. But if they are worthy of their office, this will be no great hardship to them. At all events the church, which is Christ's body, will not be likely to suffer by it. The writer in the *C. C. I.* goes on to speak of the great loss that would be sustained by philanthropic societies through the diversion of contributions to ministerial support. We do not think this a matter of reasonable apprehension. The Christians of America have within a century *built* as many churches as there are in England, they support their ministers as well (taking the average), they have established colleges, seminaries and universities in the different States, and they give besides as much for missions and other evangelistic and philanthropic work, as any other equal body of Christians. The article concludes with this paragraph:

"As for those who imagine that the Church, freed from what are called the trammels of State, would enjoy more true freedom of action, we would refer them to a singular scene just presented in the Wesleyan Annual Conference. It appears that a certain minister had had the hardihood to express his doubts as to the benefit of *class meetings*; he had even published those doubts; for this offence against the Methodist constitution he was suspended at their last Conference. After being silent for a year he was brought before the Conference the other day and dealt with by that tribunal in a way which, for severity and dogmatism, could hardly be exceeded by a papal conclave. Because the poor man would not promise never more to publish a word against class meetings, he was finally degraded from his position. Now we mention this not by any means to find fault with our Wesleyan brethren, but only to show the natural tendency of a purely clerical government to *intolerance*. As the President rigidly affirmed, no individual member must presume to question the excellence of their ecclesiastical constitution. The *buffer* of the State breaks the force of clerical violence."

The writer here seems to confound 'freedom of action' with 'the right use of that

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freedom.' A church should possess power to deal with individual ministers; a disestablished church may possess this power and one connected with the State may be without it; but the wisdom to ensure a right exercise of it, may not always be present. But it does not follow from disestablishment that a church should be under purely clerical government. On the contrary we would have the laity fully represented. We should prefer the judgment of those who are 'least esteemed in the church' to that of a Privy Council whose members are not necessarily even believers in God's inspired word.

Very many in the Church of England believe that disestablishment is sure to come. If so, why should we refuse to look at the hopeful aspects of the case? We ourselves are firmly of the belief that whatever in that communion is good and true and according to the will of the great Head of the Church, Christ Jesus, will have a much grander opportunity of vindicating itself, in disestablishment, than now when it stands in unhallowed fellowship with rationalism on the one side and semi-popery on the other, a fellowship inevitable so long as the whole is in alliance with the State. Could anything in the world be sadder than the continuance of that fellowship?

THE *Calcutta Christian Intelligencer* has an interesting account of the efforts made to introduce the Gospel into Cashmere, and of the extraordinary and persistent efforts made to exclude it by sovereigns who owed their crown to the British power. With reference to early Missions in the Punjab, it says:

"It is remarkable how almost all the Missions in the Punjab have been established by *Laymen*. After long experience in the country they knew that the people required the Gospel, and that with safety we could give it them. Umritsur was occupied when Sir Henry Lawrence, and the present Lord Lawrence, and Sir Robert Montgomery were at the head of the Board of Administration, when an application to the Church Missionary Society was forwarded from Civil and Military officers, immediately after the Punjab wars, together with large collections, which had been made expressly for the commencement of a mission to the Sikhs. An anonymous donation of Rs. 10,000 from an officer, coupled with the same request, was received at the same time through the Rev. L. L. Janvier of the American Presbyterian Board of Missions. A second anonymous donation of the same amount was given at the commencement of the mission in 1851. A third similar donation of Rs. 10,000, also anonymous, was given in 1854 with the request that the Punjab Mission might be extended to Peshawur. This was followed by a fourth donation of Rs. 5,000 when the Peshawur Mission was established. It was there that the late Sir Herbert Edwardes had just been appointed Commissioner, and where he delivered the celebrated missionary speech, which thrilled through England, as well as through all India, in which he declared his conviction that 'we were safer in doing our duty even in fanatical Peshawur, than in neglecting it; and that God whose own right hand had brought us there could defend us there; and would do so, if in dependence on His mighty aid, we endeavoured to do His will.' This was said, it will remembered, just after his predecessor had been assassinated by a Peshawur fanatic. The Kangra Mission was established at the request of Sir Donald Macleod, as the Kotghur Mission had been before at that of Mr. Gorton of the Civil Service. The Mooltan Mission was begun at the request of the residents at that station. The Dera Ishmael Khan Mission was established by Colonel Reynell Taylor, who accompanied his application to the Society with a donation of Rs. 10,000, stating that after so long a residence on the Trans-Indus Frontier, he would not feel comfortable on leaving the wild tribes of Afghanistan without making at least an effort that the Gospel might be preached to them.

"It was after these Punjab missions had been established, that a mission to Cashmere was again thought of; and it was commenced in consequence of an application to the Society, signed by almost every Christian officer in the Punjab. The anticipations of the noble men, who thus gave the Gospel to the Punjab, were indeed abundantly realized. They had 'tried to do their duty' as Sir Henry Lawrence on his death-bed said that he had done, and they had done it. They had honoured God; and God in a very marked manner honoured them. When the mutiny broke over India, and disaster followed disaster, one province at least stood firm; and it was the one that was in greater danger than perhaps all others; for it contained within it a larger body of the Native mutinous troops than any other. But it had publicly honoured God; and the Sikhs and Afghans, who had had the Gospel given them by both example and action, now crowded round their trusted English leaders; and regiment after regiment of them was hurled on Delhi. The Punjab rulers had committed their work to God, and He did not fail them in the time of trial. They had feared God, and He gave them a heart that feared none besides; and in the midst of the hurricane that threatened destruction to almost the whole empire, these founders of Christian missions became in the face of the whole world the saviours of India, as manifestly as the heroes of the Book of Judges were in God's hands the instruments of saving Israel."

The summing up of the article is as follows:

"The experience gained by the Cashmere Mission between the years 1854 and 1871 has been the following:—

(1.) Open gross sins on the part of professing English Christians are a scandal and disgrace, not only to our religion, but to our government and nation. When committed by English officers, they are an insult not only to Christ but to our Queen. There is nothing which discredits us so much in the eyes of the natives as immorality and vice.

(2.) We are not respected, but we are despised by the natives, if we neglect any duty enjoined by our religion, or if we allow them to deny us liberty to do what is permitted to every Hindoo and Mahomedan in the country.

(3.) Those men are the most honoured by the natives, who, as Christian individuals, use the means, in a Christian manner, to give them Christ's Gospel.

(4.) As regards the Mission. The door is open to the preaching of the Gospel in Cashmere; but the great hindrance to its free course is the law which requires every European and Native Christian to quit the valley on the approach of the cold weather. Let all Christians pray in faith for the removal of this great obstacle. The effectual fervent prayer of a righteous man availeth much. All things which they ask in prayer, believing, they shall receive. Who art thou, O great mountain, before Zerubbabel thou shalt become a plain! If we had faith but as a grain of mustard seed, such mountains would be removed at once, and cast into the sea!

(5.) The door is open in Cashmere, and the Mission must be sustained by faithful prayerful efforts. All other difficulties now experienced *must* soon cease. It can never be that Christianity will *long* remain the only religion not tolerated in Cashmere. It can never be that natives will be beaten, imprisoned, expelled from Cashmere, for the sole reason of their being Christians. It can never long be, that temples and mosques will be allowed, and yet no Christian churches or schools be endured. The doctrine that a man's varying will is for the time being law, will hardly be maintained in any country by a ruler's best friends now. It would make him a far greater sovereign than either our Viceroy or Queen, and give a power which even a Maharajah would be the first to disclaim. Christianity will yet be welcomed freely in Cashmere; for it enjoins obedience and respect to kings, and to all who are in authority; and seeks not the injury, but the prosperity of rulers, whether Christian or Hindoo. It desires ever to give, not to receive. It seeks toleration, indeed, but only to enable it to confer priceless good.

(6.) There are several Cashmirees who are now Christian men, and who adorn Christ's Gospel by their faithful lives. Amongst them are three preachers of Christianity. The Cashmirees are men of much ability and quick perceptions. They have shown great decision of character and perseverance in following out what they believe to be truth. They are also a religious people. What they have done for religion in by-gone days, we see in the wonderful ruins of Mastard, and of great temples on every side. Cashmere was formerly celebrated for its learning. One of the three great Indian Buddhist councils was held in Cashmere. It sent forth once five hundred Buddhist missionaries to convert Thibet. God grant that the day may soon come when great Christian councils may be held here too; and Christian preachers go forth to make known Christ in the same lands in which they formerly planted the religion of Buddh."

It is a disgrace to the Government of India that it should allow the Chief of Cashmere to utter annually a sentence of banishment upon every one that bears the name of Christian, and to show his subjects of all other religions how very lightly he esteems the paramount power of India, the power that gave him his throne.

The Bombay Guardian.

SATURDAY, NOVEMBER 11, 1871.

THE FRUIT OF THE SPIRIT. III. PEACE.

Peace is a word often found on the lips of the Saviour. In fact it is one of the characteristic words of the Bible. The angels who announced to the shepherds the advent of Christ announced to earth the advent of peace. His kingdom is righteousness, peace, and joy in the Holy Ghost. Some one told us a few years ago that *his* kingdom was peace; *l'empire c'est la paix;* alas, for the mockery of facts. There is no peace, saith my God, the God of peace, to the wicked, to those who know not God in Christ. Christ is our peace, and we have it only as we have him abiding in our heart. Thou wilt keep him in perfect peace whose mind is stayed on thee. Peace I leave with you, my peace I give unto you, says Christ.

Some take careful note of the things that militate against peace, and with much wisdom and prudence and diligence seek to free their path from these things. Want is one of these; it wars against peace; let us therefore secure ourselves against it by heaping together riches for ourselves. The opposition of men is another; let us disarm it by kindness of manner, urbanity, and, if need be, by charity. Dependence is another; let us make ourselves independent of men; lift ourselves out of subordinate positions; be our own masters. And it may be that a favouring providence shall waft these into the very haven of their wishes, give them opulence, influence, reputation, independence. Have they peace then? We shall see.

In order that a man may have peace, there must be equilibrium between his desires and the power that is with him. More than this is necessary, but we will consider this first. This is great Babylon, which I have built. Yes, survey the mighty city, and measure then the strength and prowess and opulence that have been with thee to enable thee to build it, oh Nebuchadnezzar. How these vast fortifications bid defiance to all the world. But, leaving out of view the fact that whatever man may build, man may destroy, hast thou ever, oh king! felt the shock of an earthquake? Might not this entire city be overthrown in the space of a single minute? Suppose it true that no earthquake or conflagration or foreign foe shall take it from thee, are there not a thousand things that can take thee from it? What if God should take from thee this night the reason of which thou hast made such unworthy use, and thou shouldst fancy thyself a beast, and dwell among the cattle of thy parks, and lose in a moment not only the

consciousness of royalty but of humanity, where then shall be thy complacency? There was one in our own days who spent his life in accumulating wealth, and when the time came for him to enjoy it, he became so far deranged as to imagine himself a porter and nothing would content him but that his partner should hire him as a porter and let him do a porter's work, and thus he actually spent the remainder of his time.

But the great enemy of peace is the consciousness of sin, and no man can tell at what moment this consciousness may develope itself. Men know that there is a peace-killing power in this consciousness, and they do their utmost to guard themselves against it by working into their conscience the same wretched and false sense of obligation that they are guided by in their conduct. Then they go on a great many years with little or no molestation, and because their conscience tells them to-day only what they would have it tell them, imagine that it will continue always to do so. But as force is not lost in the physical world, but comes back in some form of reaction, so it is in the moral world; and the violence by which a man represses the natural dictates of his conscience, will some day come back upon him with the accumulations of a life-time. The most fatal of all victories is that which a man gains over his conscience, for it is a victory over God; there must be an awakening, and he cannot say at what moment it may occur. He may bribe his best friends and even his minister to tell him smooth things, and may have confidence in them that they will never turn against him; but there is no bribing of his conscience that will secure him against the possibility of its condemning him to-morrow in tones of thunder and with the trump of an archangel. The peace of the sinner is therefore like an arbour built on the side of a volcano; when the burning lava shall sweep it away is simply a question of time.

True peace is born of truth, and truth was incarnate in Christ. The first use that Christ makes of the believer's confidence, is to show him himself, to reveal to him the unmitigated evil of his heart, and to bring his conscience up to the very level of the divine will. The believer is emboldened to take account of this inward leprosy, by the righteousuess of Christ that is made his. I have goodness equal to all thy badness, and that goodness is thine, says Christ. Assured of wealth beyond the utmost depth of his bankruptcy, he no longer fears to submit his accounts to the light. And the promises of God effectually arm him against all the future. His peace no longer depends upon a felicitous falsehood, but is built upon the rock of everlasting truth. Henceforth the spring of his being is no longer the hope of pleasing himself, a poor beguiled miscreant, but the desire of pleasing God, and in this is his happiness, for all the power that he can possibly need waits upon this peace.

But we read of peace which passeth all understanding, peace that the world knows not, the peace of Christ, the peace of God, peace flowing like a river; and many of us are compelled to say, these expressions overpass our experience; if the sacred writers mean what they say, there is something for the believer much beyond what I have attained; what is the reason that I am left without that divine peace? Why does the stream that flows from the throne of God, flow through other hearts and not through mine?

The answer has been already indicated. As the faith is, so is the peace. Cry mightily to God that you may have a whole-hearted faith in Christ, and may be in communication with a whole Christ. 'Know, my soul, thy full salvation.' Let go the shreds and tatters of your own life, and take the life of Christ to be your life, his wisdom to be your wisdom, his strength to be your strength, his obedience to be your obedience, his Spirit to be your spirit, his will to be your will. Live on him exclusively; be rooted and grounded in his love; have faith in the love of Calvary, that it and nothing less is the love of your present Christ. Let your heart be stripped of all its disguises, and let all its reserves be taken away. The salvation he offers is neither past nor future, but present. You know when there is a want of *perfect* confidence between you and your friend, you and your wife; it is seldom indeed that there is such a thing as absolute confidence, without any reserve whatever, between a man and his bosom friend; but nothing less than this absolute confidence towards Christ will bring you the full consciousness of Christ's love, and arm you against all the evils and perils and needs of life. Oh, let nothing induce you to be satisfied until it is made certain to you, that you are honouring Christ by a confidence like this; then shall the peace of God that passeth all understanding, the very peace that kept the heart and mind of Jesus, guard your heart and mind and make them proof against all the assaults of the world, and of the god of this world.

WHAT IS TRUTH?

The high priest and all that were with him, Sadducees. (Acts v. 17.) It was a question of life and death. If these men continue to preach it is all over with us and our doctrine. How sad when men identify themselves with some particular doctrine, and glory in it as it is theirs and distinguishes them from others. What could they hope to do with their doctrine? To save souls? to lift men above the burdens of life? to draw them to God? Nothing of the kind. To teach men that there is no life to come, that they are to perish as the beasts, was a poor way to do men good. As though men had too much piety, too much thought for heaven, too high an ideal! We see here that nothing has such mighty motive power with men as self-love. These secularists felt that they and their doctrine were degraded in public estimation by the success of the apostolic doctrine; even the simple fact that the Pharisees could find some support for their own view in the resurrection of Jesus, was galling enough. Matters had reached a crisis: Peter and John must be put down, or the High Priest must give up his Sadduceeism; so a bold attempt must be made to root up this Galilean doctrine. Men are sent, the apostles are taken and put in prison. The apostles have no more swords to cut off the ears of those who come against them; they make no resistance, leaving all with Jesus.

When we had opened, we found no man within. (23.) It was a great conclave. There was not only the Sanhedrim but there was a general convocation of elders, influential men in the community. The Sadducees especially were then in strength; the High Priest presiding over all. The eyes of all are directed to the door by which the prisoners are to be brought in. But confusion seizes the minds of all when they hear that the apostles were not found in the prison, though the keepers before the door solemnly declared that nobody had come forth. Here was a problem almost as hard to solve as the resurrection itself.

Then went the captain with the officers and brought them without violence. (26.) The people were now the protectors of the Christians. They saw the hand of God in their deliverance, and would have stoned the captain and his subalterns if they had stretched forth his hand against these holy men. So the captain humbly presented the invitation of the High Priest to attend the council which had been convened. One remembers Elijah when Ahaziah sent company after company to take him and they were consumed by fire from heaven. The apostles knew now of what spirit they were.

Ye intend to bring this man's blood upon us. (28.) To make it appear that we are guilty of having crucified the Christ.

We are his witnesses and so is also the Holy Ghost, whom God hath given to them that obey him. (32.) The Holy Ghost is able to demonstrate his presence in the believer. And this is perhaps what Jesus meant when he said, He shall convince the world of sin. His manifest presence in the believer shall be to men evidence that Jesus is the saviour. The descent of the promised Spirit is the best possible evidence that Jesus has ascended on high. It is for Christians to give this testimony. They are responsible for this. There is no reluctance on the part of Christ to send the Spirit, or on the part of the Spirit to come; but his place in the hearts of Christians is pre-occupied, and the whole world stands still for the lack of this testimony. We have a vast amount of other evidence and every day adds to it; valuable evidence: often blest to the conversion of a soul here, a soul there; but all this is to the world's great unbelief as crumbs to a starving man. What is wanted is that Christ should be seen in us, in all his great meekness, purity, and power. Well, this is the testimony that was brought into the midst of the great council when the apostles were brought there; and doubtless it began to tell in many hearts even of that assembly. It was a fearful condition of matters and something must be done at once. They took council to slay them.

If it be of God ye cannot overthrow it. (39.) Probably they would not have listened to the statement of such a possibility, from any other than Gamaliel. Very likely, Saul, who was brought up at the feet of Gamaliel, was in the assembly, and laid to heart the opinion of his master that this doctrine would come to naught if it were not of God. Afterwards, however, his impatient spirit led him to try and help on the providence of God; he thought to himself, many bad and false things have a very long life in this world, and it is for good people to put them down in God's strength. Very true, but it must be in God's way. It is only the truth that can overcome falsehood. They that rely on the sword rely on that which as just is sharp in the hands of bad men as of good men.

To him they agreed. (40.) They hoped that the movement would die out like those to which Gamaliel had referred. And they felt that their own hands were tied by the extraordinary succour these men were receiving.

Beaten them. They could not deny themselves this pleasure, especially when they found that the apostles bore it patiently, and no supernatural power was put forth to shield them.

Rejoicing. (41.) Not that angels were employed in delivering them from prison, not that the mighty power of God bore testimony to their words, not that they were exalted to heaven in dignity, but that they were counted worthy to suffer shame for the name of Jesus. Here is something in which we might be successors of the apostles.

There arose a murmuring. (vi. 1.) The Jews of Palestine looked disparagingly upon those who had taken up their abode among the Gentiles. There was on the one part the feeling of disdain; on the other, irritation on account of this disdain, and a readiness to trace it even when it had no real existence. In the distribution made to the necessitous, the foreigners thought partiality was shown. In an Indian church we find that converts of low caste are forward with their suspicions, even when there is nothing to warrant them. Well, in some way the devil saw his opportunity here and thought to make much of it. But the difficulty was happily made public and dealt with at once.

It is not reason that we should serve tables. (2.) In the providence of God the apostles had at first seemed to be called to minister the funds provided. Here we see that communism in the sense of equal partition of goods was a thing not known in the primitive church. Every one that had means sought to employ them for the good of the needy; in this way no man counted any thing his own. The apostles now made haste to get rid of this unnecessary burden; it proved the means of bringing forward to positions of influence some men of great gifts.

Full of faith and of the Holy Ghost. (5.) Full of the Holy Ghost because full of faith. And full of all goodness because full of the Holy Ghost. The names of the seven are all Greek; one of them

was a proselyte; the others were foreign Jews. The 'Grecians' would at once recover confidence. Some in our day would think it necessary to resent any imputation upon their fair dealing, and an angry strife, with separation, would have been the issue. The early Christians were too conscious of their mutual love to get angry at the suggestion. But they hastened to provide things honest in the sight of all men.

When they had prayed, they laid their hands on them. (6.) Men that are themselves evidently full of the Holy Ghost, detached from the earth, in intimate fellowship with the Father and the Son, if such pray for us, lay their hands on us, we may expect a blessing. The meaning of this imposition of hands is two-fold; the imponent demits a certain portion of the charge vested in him upon the subject of the rite; and 2nd, God is pleased to communicate a certain blessing in that way, as a part of the testimony he is bearing to his servants.

And a great company of the priests were obedient to the faith. (7.) How mighty the testimony, how irrefragable the proof that brought about this result. The edifice of Judaism now began to crumble, and many thought that the time of its end was at hand. There was no vocation for these priest, as priests, in the Church of Christ; they took their place with publicans and sinners, and sought forgiveness unto life, and when they obtained it were ready for any work which the Holy Spirit assigned them. Now the next thing in *the order of nature* would be for the apostles to get lifted up, lose their heads in their sudden elevation, and act forwardly, dogmatize, lord it over the heritage. But the great Head of the Church provides a safeguard. 'Through much tribulation we must enter the kingdom.' These were priests not of a false religion, but of a divinely appointed system; and it was their vocation to keep men acquainted with the will of God and to take the lead of the flock in any new path which God might be pleased to open up. How strange that these very men should become the great barriers to separate men from God; should have the keys of the kingdom and effectually hide them from those that would enter in. So it is in systems called Christianity; where the word of God is not with the laity and the clergy seek their own; the priests of Romanism and similar systems are the great barriers hindering the people and God's saving truth from coming together.

The conversion of a great multitude of such expresses the very highest triumph of the Gospel.

Notice.

—Persons wishing to contribute in aid of the Wesleyan Chapel lately erected at Egutpoora, may send their donations to Mr. Frank Pearcey, Way Inspector G. I. P. R., Egutpoora, or to the Editor of the *Bombay Guardian*.

Epitome of News.

Saturday, November 4, 1871.

—Of the Rev. J. Selby Watson, who murdered his wife, the following notice is from "Men of the Time":—"The Rev. John Selby Watson, M.A., was born about 1815, graduated B.A. at Trinity College, Dublin, in 1838, being one of the gold medallists in classics, and was ordained in 1839. After holding one or two parochial charges, he was appointed head master of the Proprietary Grammar School at Stockwell, Surrey. He has published (in Bohn's Classical Library) several volumes of 'Translations' from the classical authors, including Lucretius, Xenophon, Sallust, Quintilian, Florus, Justin, &c., and has written a 'Life of George Fox' published in 1860; a 'Life of Richard Porson,' and 'Sons of Strength, Wisdom, and Patience,' in 1861; a 'Life of Bishop Warburton,' 'The Story of William Wallace,' a work on 'The Reasoning Power in Animals,' editions of Pope's Homer's 'Iliad' and 'Odyssey,' in Bohn's 'Illustrated Library,' and small annotated editions of Sallust's 'Catiline' and 'Jugurtha,' and Terence's 'Andria.'"

The following strange letter was written by him: "In a fit of fury I have killed my wife. Often and often have I endeavoured to restrain myself, but my rage overcame me, and I struck her down. Her body will be found in the little room off the library. I hope that she will be buried as becomes a lady of birth and position. She is an Irish lady, and her name is Anne. The key is in a letter on the table."

—New York, October 13: The entire town of Manistre, in Michigan, has been destroyed by fire; 200 houses and six mills have been burned, and the loss is estimated at 1,250,000 dollars.

In Wisconsin also four villages on the Green Bay River have been burnt, with a fearful loss of life. The inhabitants were surrounded by the flames, and 150 fugitives were burned alive in a barn. Hundreds of persons were driven into the river, and altogether 500 people are said to have perished.

—*Bombay Gazette*: "Mr. Arthur Crawford, well known not only in India but in England as Municipal Commissioner of this city, left Bombay suddenly last Saturday by the English mail steamer. On the previous Wednesday a Medical Board had granted him a two years sick certificate; and, when he went away, he was so dangerously ill that it was thought not unlikely he might not live to reach England. There was, therefore, good reason why he should go; but the whole town has been thrown into a ferment by the manner of his going. He made known his intended departure to Government, which granted him leave as a member of the Civil Service, but he kept it carefully concealed from the Bench of Justices, who form the Municipal Corporation of Bombay; and, as he only went on board the steamer after she had actually weighed anchor, the most unfavourable construction possible is of course put upon his conduct."

—Lieutenant Lambart has been fined Rs. 500, and Serjeant MacInnes Rs. 50. Both pleaded guilty.

—On Thursday afternoon George Henry Dickson, Trumpet-Major 6th Brigade of the Royal Artillery, stationed at Colaba, was shot by Private John Gribbens, belonging to the same regiment.

—*Times of India* Telegrams; Galle, November 2: The *Rangoon* sunk in fifteen fathoms water. The steamer filled so rapidly that the engine fires were extinguished in a few minutes. No time to save mails, luggage or any cargo. Home and Indian Mails for Australia lost. Three Natives lost supposed to be stealing in saloon. The pilot is blamed for the disaster. *Nov.* 3: The whole of Ceylon Mail per *Rangoon* saved.

—A correspondent of the *Indian Daily News* says that Dr. Bose, Civil Sureon of Furreedpore, has discovered a remedy for leprosy, by which he has saved many lives. He adds:—

"The remedy is no other than the Indrajab, a seed gathered from the famous Kurchi of the Indian flora, whose bark is so widely used in curing dysentery. This much has been known, but nothing besides. It behoves our Government to appoint a commission in order that the efficacy of the medicine may be tested, and the result given to the public as early as practicable."

—A home paper has the following, viz.: Pundjeeb, eldest son of the Maharajah of Lahore, has just died in Paris of hunger, in a lodging-house of the Rue de Vangirard. This prince left his native country about fifty years ago in consequence of a serious offence against his father, one of whose wives he had seduced, and since that time he had led a miserable existence in the French capital. He was well known by sight to the neighbours, but the landlord alone could tell his history. He spoke rarely, and adopted the European costume only a few years ago.

Monday, November 6.

—The Postmaster at Galle has telegraphed to Bombay:—"Your Mails (per *Rangoon*) for Australia saved, but wet."

—Two more of the Raikote butcher-murderers have been sentenced to death—Gyan Singh, an influential Kuka, and Ruttun Singh, his servant. Only two of the gang now remain at large.

—The following Postal Notice has just been issued:—

"Registered Newspapers, which may be *re-directed*, will only be forwarded by Letter Mail, though charged at Book Post Rates. Newspapers which are re-posted, or un-registered, or which, even if registered, are posted at any place other than the place of publication, travel by Book Post, and will be charged at Book Post Rates."

—*Times of India*: "One of the most striking announcements we have seen for some time appears in our advertising columns this morning, where it is notified that 'the magnificent first-class full-power iron steam-ship *European* will carry passengers from Bombay to Liverpool, *viâ* the Suez Canal, for Rs. 150!"

—Miss Carpenter has abandoned her intention of coming to India this season.

—*Sindian*: "We perceive that Government have acceded to the request made by Colonel Phayre regarding the nomination of a competent officer to examine the Upper Sind accounts in connection with the frosh frauds he has discovered. Mr. Sheppard, Collector and Magistrate of Kaira, has been deputed to scrutinize the accounts."

—*Hongkong Press*; "Shanghai, Sept. 29: A serious insurrection has broken out in Hoonan."

—The Government of Bombay has granted a loan of two lakhs of rupees to the Bombay Municipality, to meet its pressing liabilities, at 5 per cent. interest.

—*Bombay Gazette* Telegram, Calcutta, 4th: "The assassin Abdoolah was hanged this morning at six o'clock. He made no disclosures, but said he had committed the murder when he was not in his senses. He fainted when he was placed under the drop. The body was burned inside the jail. There were but few spectators, and hardly any Mussulmans. All passed off quietly."

—*The Star of India* takes to itself the credit of having accomplished Mr. Crawford's overthrow. It says:

"We are lost in admiration at the tremendous fall of 'the man we were all proud of.' Just a year has elapsed since we opened fire upon him, at a time when no one dared to utter a word not merely against him, but even in opposition to him; and now, where is he?"

—*Friend of India*: "We gave last week an account of a dreadful murder of a Bombay Parsee and his wife in Calcutta. The man murdered was a returned convict from Port Blair, where his wife, a free woman, had accompanied him. Their servant, the murderer, was also a returned convict, and appears from the evidence to have taken liberties, so far as disobedience and the free use of his tongue went, with both his master and mistress. There is an account that the mistress had struck the servant with her slipper, and it is certain that he was to be dismissed from the service. One day last week the servant went down stairs and called his master to follow as if some one wanted him. At the bottom of the stairs it is believed the servant struck the master down with an adze, and then called for the mistress, and served her in the same way. Both of the victims died. The prisoner said that the attack was made on him by the master, and that what he did was in self-defence. He really was wounded badly and had to be taken to the hospital. Here the case will rest till December, the man having been committed to the Criminal Sessions.

—The *Athenæum* says that Mr. Darwin is engaged on a work in which the facial expression of animals will be one of the chief topics discussed.

—A wonderful instance of book-selling is furnished by the success of a religious work called "The Sinner's Friend," of which 1,850,000 copies, or 413 editions of over 4000 copies each, have been sold. The book was written by Mr. Hall, of Maidstone, England—the father of the Rev. Newman Hall.

—The 21st of February is the date now fixed for the Census.

—The *Anglo-Catholic* has the satisfaction of announcing that a Ward of the Confraternity of the Blessed Sacrament has been opened in Bombay.

—The same; Calcutta: "The Calcutta Diocesan Secretary of the S. P. G., the Rev. F. R. Vallings, is about to proceed to the North-West on a tour of inspection. I suppose the main object of this tour is to effect retrenchments as much as possible in the Missions of the S. P. G., the funds of the Society having fallen off considerably. I dare say, by careful inspection and the co-operation of the Missionaries, the Secretary will succeed. It is high time that several of our native congregations should be self-supporting. The mistake was at the beginning. Heaps of money were lavished upon new converts, who, seeing such wonderful liberality, thought it best to keep their own money in their pockets. They now get startled when you ask them to help; and it will take time to mend matters. The Mission of Chota Nagpore (of which you must have heard a good deal) is, I am sure, making this very mistake. I am certain that, if the *Koles* see money for their spiritual benefit flowing so liberally from other quarters, they will (and their common sense will back them up) keep their own to themselves."

—It is denied that order is fully restored in Goa, or the rebellion suppressed.

—The *Witness* draws the attention of Indian Educationists to the "one study system" which

has been pursued for several years in America with marked success. Under the system, pupils are limited to one study at a time; for example, from April 1 to May 15, they are taught Algebra exclusively.

Tuesday, November 7.

—*The Bombay Gazette* understands that the Earl of Belmore, Governor of New South Wales, will succeed Sir Seymour Fitzgerald as Governor of Bombay.

—A correspondent of a native paper states that a Ranee, who recently returned from a pilgrimage to Benares, had expended about forty or fifty thousand rupees for charitable purposes.

—The *Bombay Gazette* mentions a large meeting of Native gentlemen at the house of Mr. Ahmedbhoy Habibhoy. The essay for the evening, which was on "Mahomedan Education," having been read by Mr. Goolam Mahomed Moonshi, an animated discussion followed as to the causes which have led to the decline of education amongst the Mahomedans, and as to the means which should be adopted to encourage education amongst them. It was ultimately proposed, "That the Khoja general meeting do take up the business of looking after and encouraging education amongst the Mahomedans into their hands."

—The *Oordoo Guide* on Mahomedan Education: "A singular want of appreciation of the sort of education needed by the Mahomedans in the present state of affairs in India, has lately been displayed by the Supreme Government in one of its resolutions. The resolution referred to, would encourage instruction in Arabic and Persian, but would not speak one word for English. It looks upon the Mahomedans more like toys to please than tools to mend, and do them some substantial good. A Mussulman youth is taught, from his very childhood, the prejudices of a bigoted Mahomedan; and that is precisely the reason why he in after-life becomes conceited, and dislikes all improvement. It is therefore to something that shall lead a Mussulman boy to scorn bigotry, to shun fanaticism, and to be free from all prejudices, that we look for his improvement in maturer life; and that thing is a liberal education in English. If no means be provided for the Mahomedans to enable them to prosecute their studies in higher education, the elementary instruction now offered will be of very little use to them. If the Government has thought of doing away with high education it has committed a most egregious political blunder, for it is through that, and that alone, that the native can be swayed and expected to co-operate with the Government in the good administration of the country."

Wednesday, November 8.

—*American Paper*: "Before the Franco-German war 800,000 baskets (or dozens of bottles) were exported from the Champagne district. Of this amount, the same statistics give the United States 250,000 baskets. But when we were importing only 250,000 baskets we were drinking 1,000,000 baskets. Of course 750,000 of these baskets must be manufactured or counterfeit wine. That is, the man who drinks four bottles called Champagne *may* get one of the real article. Dr. Nott stated that when but thirty thousand barrels of Madeira were made in the island of Madeira, fifty thousand barrels were used in America alone. The English, French, Spanish, German and Russian lovers of Madeira must have had a sorry time of it in those days! France sends out many thousand hogsheads more of wine every year than her vineyards yield, while she consumes as much as she produces.

"Ten years ago I asked a first-class druggist of Chicago how much pure imported wine he supposed there was in the city. '*Not a gallon*,' waa the instantaneous reply. The report of the Commissioners on our Internal Revenue system, made in 1866, shows that four firms of New York acknowledged that they had used 225,000 gallons of spirits in the manufacture of counterfeit wines that year. Prof. C. A. Lee, of New York, tells us 'There are immense establishments in that city where whisky is turned into wine by extracting the oils and passing it through carbon.' He adds 'A grocer after he had left the nefarious business, assured me he had purchased whiskey in the morning, of a country merchant, and before he left the city sold the same whiskey back, turned into wine, at a profit of from four to five hundred per cent.'

"In Noah's days, wine was made from grapes. In these days it is made from many things. In Noah's days it was made only by fermentation. In these days it is made by chemical or mechanical mixing of drugs, spirits, and water, as well as by fermentation; and what are called pure fermented wines, are generally *strengthened* with spirits."

—P. P., of Belgaum, retracts the unfavourable remarks made by him on the Convent School of that place, and begs the pardon of the religious ladies. He wrote in a moment of ungovernable passion.

—*Times of India*; Carwar: "I have heard from good authority that after the survey of the line is completed from Hooblee to Bellary—a distance of about ninety miles only—that the engineers will return here to begin the construction of the railway; so therefore we may hope to see the first sod turned before next monsoon."

—At the Diamond fields were 15,000 seekers last July. A Correspondent: "There have been numerous finds during the week, and amongst them one of 55 carats. The lucky finder of the 55 carat diamond was carried about the camp by the mob which collected around him to get a view of it. It has a yellow tinge. I have heard the finder was offered £8,000 for it. Another large diamond, weighing about 43 carats was uncarthed here on Friday. Some 20 carat, 16 carat, and 10 carat diamonds have also been found, besides many smaller ones."

Another: "Three diamonds have been found at Du Toit's Pan weighing respectively 127, 174, and 294 carats, and further, that the last-named had been sold on the fields for £35,000, and the 174-carat stone for £33,000."

—"A Cashmere Visitor" in the *Pioneer* gives a sad and revolting picture of the way in which *Englishmen* conduct themselves in Cashmere, associating with prostitutes in open day, &c.

—*Cape Argus*: "We are deeply grieved to learn of the death of the Rev. Tyo Soga. This gentleman—for in the true meaning of the word he was, to all intents and purposes, a perfect gentleman—was a pure-born Kafir. His father was, and still is, a councillor of Sandilli's tribe, and an avowed heathen, in point of fact, a 'red Kafir.' His son, however, as a youth, was sent to the Missionary Institution at Lovedale, and there distinguished himself so much by his keen intelligence and his ready aptitude for learning that he was sent home to Glasgow to prosecute and complete his studies at the University of that place. He went through the full curriculum required in Scotland from candidates for the ministry, and in due time was licensed and ordained as a minister-missionary of the United Presbyterian Church. Among his college class-fellows, as well as in ordinary society, he was a general favourite, and he married a lady of one of the best families in Glasgow. He returned to the Colony about fourteen years ago, and since then has laboured with great assiduity and marked ability as a missionary among his Kafir countrymen on the Frontier,—first at Umgwali, in British Kaffraria, and afterwards with Kreli's tribe, in the Transkei. Altogether, beyond and independent of the fact that he was a civilized Kafir, Mr. Soga was in very many respects a man of mark. As a preacher, he was eloquent in speech and keen in thought, and talked with a Scottish accent, as strong as if he had been born on the banks of the Clyde, instead of those of the Kei. He took a deep interest in everything calculated to advance the civilization of his countrymen, and did so with a breadth of view and warmth of sympathy, in which mere sectarianism had no part. Among his accomplished works we may mention his translation of the Pilgrim's Progress into Kafir, which so high an authority as Mr. Charles Brownlee pronounces to be a perfect masterpiece of easy idiomatic writing. His services as one of the Board of Revisers for the translation of the Bible into Kafir, have been invaluable, and will now be seriously missed. And besides all this, among other things to which we happen to know, he devoted much of his attention to the collection of old Kafir legends and tales and proverbs, which, if published, would posses a very high ethnological value; and which, we trust, will still be forthcoming."

Thursday, November 9.

—Australian Express; Melbourne Oct. 10: The Victorian Revenue returns for the last quarter show an improvement of nearly £167,000 on the corresponding quarter of last year.

The Intercolonial Conference has closed. The delegates unanimously recommend two lines of postal communication, one *viâ* Suez, and the other *viâ* San Francisco, running alternately once a month. Resolutions were adopted in reply to Lord Kimberley's despatch. The Colonies claim the right to enter into tariff arrangements with each other without Imperial interference.

A Railway Bill providing for the commencement of four new lines on the narrow gauge principle has passed though the Assembly.

—*Times of India*: "Two young students of the Medical College, Benares, named Meer Nuzmoodeen, and Meer Ruzeedin, aged 19 and 16 years respectively, having at College seen in the papers the tempting announcement of a trip to England for Rs. 150 per the *European*, decided upon taking berths therein. After possessing themselves of Rs. 350, belonging to their confiding father, they came to Bombay, forgetting to take leave of their friends, or even to intimate their destination." They were received at the Station by a police officer, who had been notified by a telegram from the father, who himself, two days after, arrived and took charge of them.

—Many deaths from starvation were still taking place at Bushire, October 21.

—The *Rangoon* waited at Galle for the China steamer, till her contract time was up, when she started at 6 P.M. November 1, stopping at the mouth of the harbour to receive the local mails from the mail-boat. An unsuspected current was running 5 miles an hour, and she was carried into shoal water and struck on a rock. The pilot was on board. She got off and sank in deep water.

—200 horses, 5 ships, 300 Chinese vessels were destroyed at Macao by a storm, September 3.

—*Times of India*: "The Committee of the Diocesan High School has secured the services of an efficient Assistant Master to Mr. Swornsbourne, in the person of Mr. Alexander Williams, just arrived from England, and late Assistant to the Head Master of Wrexham Grammar School. Mr. Williams has had three years' experience as a teacher, and comes out with the highest testimonials both as to ability and general character."

—The *Smoker's Friend* is the name of a new home magazine.

—*North China Daily News*: "Our Newchwang correspondent writes, with reference to the flood of which he gave so graphic an account some weeks ago, that over 1,000 people were then drowned, and the distress caused among the remainder has been very great. Some $300 were collected in Newchwang, and distributed among the sufferers, and this timely charity seems to have created a favourable impression towards foreigners, among the natives."

—*Straits Times*, October 25: "The preparations for laying the telegraph cable to Australia are being rapidly proceeded with. The cable from Sumatra across the Straits of Sunda has been successfully laid by the steamer *Investigator*, under the superintendence of Captain Halpin, and on Sunday last she sailed for Port Darwin, whence the expedition will proceed to lay the cable between that point and Java. It is expected the work will be completed about the middle of December, when Australia will be placed in direct telegraphic communication with all parts of the world."

—Serious Riot at Singapore; *Straits Times*: "There has been an interval of eighteen days since the last mail, fourteen of which passed off very quietly; on Saturday night last, however, a quarrel broke out between the Teo Chew and Hokien sections of the Chinese population, which resulted in a riot that hus put a stop to all business ever since, and the town has been the constant scene of street fights, high-handed robbery and loot, assault and murder, by the contending factions. The military have been called out, nearly all the Europeans in the place have been enrolled as special constables, the *Rinaldo's* men are placed at the disposal of the Government; the Settlement has been proclaimed to be under the provisions of the Preservation of the Peace Ordinance, additional Justices of the Peace and Magistrates have been specially appointed, and every endeavour is being made to prevent the accumulation of arms and offensive weapons by the Chinese."

Friday, November 10.

—*Calcutta Examiner*: "It is still unsettled whether the lately arrived three native civilians are to be excluded from caste for having gone to England. The young men are respectively of the Brahmin, Boida and Kayste castes, and the decision of the really important point will practically lie with Rajah Kalichrishna, of Sobba Bazaar."

—The planet Venus is visible at 1 o'clock in the day.

—Deaths last week 301.

—H. M.'s Indian troop-ship *Crocodile* arrived in Bombay harbour yesterday afternoon. She brought 45 officers, (chiefly 70th Foot) 15 ladies, and 16 children; 963 men, 102 women, and 114 children.

—The incoming Mail is not expected till tomorrow.

Selections.

A HATED DOCTRINE.

It seems harsh to affirm it, but we are deeply impressed with the fact, that the opposers of evangelical truth hate the doctrine of atonement with a peculiarly intense hatred. Its writers and preachers seldom approach the subject calmly. The bitter feeling shows itself at once, and the longer they discourse, the more unpleasantly does it come out. It is evident that "the offence of the cross" has not ceased in the world, since the days of Paul: to blinded Jews it is still a "stumbling block," and to philosophic Greeks it is still "foolishness." It is true that some will aver that it is only the interpretation put upon the cross by evangelical Christians to which they object; that they accept willingly the fact that Jesus was crucified as a martyr to his principles, and that they glory in the cross, on that account, as the emblem of heroic self-sacrifice. But we only wonder that they can be content with so shallow an interpretation of the scenes of Calvary, and of the emphatic language of the New Testament; and that they can imagine that so diluted a gospel as that which they preach could possibly have moved the anger or even called forth the scorn of the ancient Jew and Greek. For surely, to neither Jew nor Greek was the idea of a martyr new or repulsive; while the instrument of his death would provoke little prejudice, if his heroic devotion to his convictions of truth and to human welfare could be made clear. Did the Jew count it any disgrace that the prophet Isaiah was said to have been sawn asunder; or think the saw a symbol of shame? Did the Greek feel too proud to honour Socrates, because the magistrates of Athens condemned him as a criminal, and executed him, as they did other criminals, with a bowl of poison; or did hemlock become with them a sign of infamy? No; it was not the bare fact that Jesus was crucified as a malefactor, which made the cross odious; but that his disciples insisted that his death on the cross made atonement for human transgression; that the crucified One redeemed the race by his blood; that the seeming malefactor was "the Lamb of God," was a "propitiation for the sins of the world," that according to a divine plan, foreshadowed from the beginning, he died, "the *just for the unjust*;" and that thus the cross was made the symbol of salvation. It was this view of the fact, persistently put forward, with a demand for penitent faith, which moved ancient contempt and indignation, and made the cross a "stumbling-block" and "foolishness."

We were reminded afresh of this peculiarly human aversion to the foundation idea of the gospel, by a recent editorial in the *Liberal Christian*, entitled "A Modern Atonement," based on a narrative in Mr. Bush's "Reindeer, Dogs and Snow Shoes," of an old Siberian tribal chief. This chief, learning that the priests had announced that only his death would propitiate the angry gods, and deliver the tribe from the pestilence which was rapidly destroying them, consented to die. When no one would inflict death upon him, so greatly was he beloved by all, he placed his spear in his son's hand, with the point opposite his own heart, and under pain of a curse, commanded him to thrust the spear into his side. This was done amid a universal wail, and shortly after the pestilence ceased. The *Liberal Christian* makes the occasion of this scene, in the views of the heathen tribe, the parallel of the atonement as held by the evangelical churches. It remarks:

"Nothing can well be more touching, and few things more sublime, than this authentic incident. Everybody must see how wonderfully it matches, so far as small things can compare with great ones, the popular scheme of 'the atonement,' and we can well understand how skillfully and eloquently a receiver of this immensely accepted dogma of the Church would use this incident as an illustration of the universality of the feeling in human nature that God is appeased only by bloody sacrifices, and that the principle of vicariousness, or the acceptance of the sufferings and death of the innocent in place of the guilty, is provided for in the fundamental feelings of humanity. We are not in the least disposed to deny the wide spread of the idea. It is only the inferences drawn from it that we should dispute. We should be compelled to turn the whole argument round. We have no doubt that the erroneous and superstitious feeling exhibited by the tribe and by the noble chief, and partaken by so many savage and barbarous peoples is the origin of the Church dogma of the atonement, and that that is just as mistaken and just as superstitious as the bloody sacrifice exacted by the fears and ignorance of most savages. They are all founded upon what seems to be the elementary form of the religious sentiment, namely, a feeling of fear towards gods supposed to be jealous, angry, vindictive and cruel. It is certain that dread of the enmity of the gods is vastly more active even then a desire for their favour in all crude intelligences. No idea of the justice, or mercy, or holiness of the supernal powers seems to have had any existence in this Siberian tribe."

Precisely so; and this last named fact (strange that the writer did not see it!) most obviously causes the superstitious fear of the pagan tribe to differ wholly from the conception of Christians in the matter of Christ's atonement; which last is always based on the necessity of a reconciliation of mercy and justice in the forgiveness of sin, and of the manifestation of holiness on the part of God as the Moral Ruler and Judge of the universe. This is the grand thought upon which Paul insists in the epistle to the Romans, and which stands out on the face of the theology of the church as expressed by her representative writers and preachers. Surely we have reason for complaint that, in the face of these well known facts, and of the character of evangelical Christians for intelligent piety, the *Liberal Christian* should make such an odious assertion as this:

"Let the lesson of the Siberian chief's self-sacrifice be carefully considered and fairly compared with that of the Captain of our Salvation, and it will be found that the ignorance and superstition of his tribe are parallelled by the feelings of millions of people calling themselves enlightened Christians, and still thinking God to be, as they love to term Him, 'a consuming fire.'"

We might well remind this writer, where it is that, with reference to the wicked, God is termed "a consuming fire"—even in the New Testament, in the Epistle to the Hebrews, (xii. 29)—did he not, in this same article, show his natural dislike of that Epistle, in these significant words:

"It is this half-heathen heritage of the church atonement, a doctrine unknown to the evangelists, and dragged into the church mainly from the Epistle to the Hebrews, the work of an unknown writer, that has originated and still perpetuates this high and sad offence against reason, conscience and humanity."

This "unknown writer" borrowed the phrase in question from the Old Testament (Deut. iv. 24), as he did the doctrine of atonement also, which Christians quite as often find in 53rd of Isaiah as anywhere else. But the words and ideas of the writers of the Bible, even of "the evangelists," seem to have little weight with this critic; as witness this comment on the story of the old chief:

"Is there not a profound lesson here for that fanatical extravagance which would make Christ's death the chief evidence of his divine goodness, and which considers his willingness to die for the people as the most superhuman act of his life?"

Let us refresh this writer's mind with evidence as to the persons who very early were guilty of this "fanatical extravagance": "I am the good shepherd; the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep." (John x. 11-14.) "Greater love hath no man than this, that a man lay down his life for his friends." (xv. 15.) "For when we were without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 58.) "Hereby perceive we the love of God, because He laid down his life for us." (1 John iii. 16.) "Herein is love; not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." (iv. 10.) We much prefer the "fanatical extravagance" of Jesus, Paul and John to the assumed wisdom and moderation of the *Liberal Christian*. Surely it must strike an unprejudiced observer, that the language, the spirit, the emphasis of evangelical men are identical with that of the New Testament, and that the tone of both is in striking contrast to that of the writer whose utterances we are considering.

Our complaint is, that professing to be Christian and to preach the gospel, these "liberal" thinkers and writers eviscerate Christianity, and throw away its very heart. We demand of no man an acceptance of any peculiar and offensive philosophy of the atonement; but only of the bare fact, stated as he himself may choose. Some of the philosophies are crude, some are in parts revolting, and some of the conflicting theories must surely be false; but the *fact* that, by his life and death, Christ in some genuine sense made a "propitiation" for human sin, did that which for some reason was needful under moral government to open a consistent way for the justification of penitent offenders, and thus, that his blood "cleanseth from all sin," is plainly declared on the face of every page of the New Testament. "Commercial," "penal" and "legal" theories of the atonement may all be false, or at, best, may afford a very incomplete analogy, and one may prefer to fall back upon the broad governmental fact of a new universal moral influence substituted by the Moral Ruler for another—Christ's life, death and intercession for the legal penalty inflicted on sinners—; or he may cling to the naked fact of a sufficing sacrifice in the death of Christ, provided and accepted by the Father, for reasons as yet above our comprehension, yet set forth as the grand basis of hope for lost men. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him shall not perish, but have eternal life." We can see no fanaticism, no superstition, no half-heathenism, no unreason, in such a simple yet positive faith; and the spirit of the old Siberian chief may properly be adduced to illustrate the yet nobler spirit of the Son of God who "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—*The Advance.*

Miscellany.

BREVITIES.—The Stockwell Orphanage, established by the Rev. C. H. Spurgeon, contains 200 boys. The financial account shows a balance to the credit of the endowment fund of £23,608.—Professor Agassiz is about setting out on a deep-sea survey of the oceans bordering America. The United States have placed a steamer at his disposal.—At a recent meeting of the Baptist Union at Northampton, Dr. Carey's sign-board, found under an old stair-case at Hackleton, where he worked as a shoemaker, was exhibited. The following words are still legible: "Second-hand shoes bought."—The Bishop of Lichfield lately presented his son to a living in Wolverhampton and preached a sermon on the occasion, in which after speaking of the love of God in giving His Son to die for the world, he said: "In coming then to give to you of this parish that which I value most, I simply draw this point of resemblance in following humbly and reverently the example of God and giving you my son." We do not wonder that this has excited remark.—The project of a submarine tunnel from Dover to Calais is revived. Prince Kassa having completely defeated Gozabie, king of Amra, is to be crowned king of Abyssinia, say the home papers.

—*Advance:* The workings of science have been reduced to such a fine point that we are undoubtedly approaching the period when nothing will be wasted. The processes of the laboratory, the artisan, and the manufacturer prove the utilization not only of what we call waste substances, but even those heretofore considered nuisances. Thus fusel oil, putrid cheese, gas-tar, and the drainage of stables, &c., are chemically transformed into matter of high commercial value. From scraps of tin, old woollen rags, and the blacksmith's paring of horses' hoofs, come blue dyes. Old iron hoops, too poor for scraps, make ink; bones, besides furnishing phosphates, are used as a source of phosphorus in making matches. The dregs of wine, for seidlitz powders and tartaric acid. Old clothes form the basis of wall-paper, flock for mattresses, and Prussian blue for colourists. Even the cotton fibres, or old fibres of cotton and wool, are chemically destroyed, freeing the wool or woollen fibre for a new career of usefulness. Woollen rags, even when rejected for shoddy, form a splendid fertilizer for the farmer. From the gas-tar come sulphate of ammonia, sal ammonia, printers' ink, lamp-black, disinfectives, naphtha, benzole, paraffine, to say nothing of the brilliant aniline colours for dyeing and calico printing.

—*Advance:* "When abortion results not merely in the murder of the unborn child, but of the mother also, the public suddenly awakes to the enormity of the act. Then we hear loud calls for justice. The police are on the alert for the infamous physician, and for the seducer who led to him his victim. One murder makes little impression, but two excite universal horror. To kill the child is

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thought quite pardonable; but to kill the mother besides is a terrible crime! Such are the inconsistencies of current morality. Thus the New York 'Trunk case' summons the whole land to exclaim against the monsters who killed a young woman, and sought to conceal their deed by packing the corpse in a trunk directed to Chicago. The officers of justice are put upon the track, the physician is discovered, and the seducer, in fear of exposure, commits suicide. How strictly sin pays its wages! Those who go astray in paths of lewdness make haste to death. No one knows the last step of an evil course, when he ventures to take the first. The young man and the young woman who violated God's law of purity meant only illicit enjoyment for a little season. A few months go by, and both lie in dishonoured graves, the one a suicide, and the other the victim of an abortionist.

The increase of such crimes shows a growing demoralization in certain classes. The causes are many; fashion, luxury, licentiousness, intemperance, infidelity. Men and women live in self-indulgence, and embrace views of religion which undermine moral principle. The literature of the day is much of it indelicate, and some of it dissolute. It excites evil imagination, it fires sensual passion, it familiarizes with unhallowed scenes, it excuses downright immorality. Sexual vice is coming to be the favourite theme of novelists, and the burden of newspaper reports. The result appears in bold behaviour, immodest dress, unchaste remarks and jokes, sensual excitements, secret vices, seductions, adulteries, abortions, death! It is of little use to bewail the effects, and to ignore the causes. There must be better instruction given to the young by parents and teachers; instruction specifically adapted to warn on this subject. The pulpit and the press must also speak. Till a right sentiment is formed to strike at the root of the evil, other measures are of little avail."

—Mr. Brownlow North at the Mildmay Conference: The salvation of the man who *believes in the Lord Jesus Christ*, is as sure as the Word of God can make it; but I am convinced, judging from what I see and hear, and the teaching of my Bible (see 1 Cor. xiii. specially; also all Scripture), that there are multitudes who now tell you, with the fullest assurance, that they are saved because Christ died for them, who have not the faith of God's elect; and who would not be saved if they died as they are. I say again there is a wide difference between believing in the Lord Jesus Christ, and believing that Jesus died for you. He that believeth in the Lord Jesus Christ, believeth not only in his atonement, but in His teaching; and takes Him not only for his Saviour, but for his Counsellor and his King. He has repented, as well as believed the Gospel; that is, that, having accepted the finished work of Christ as done for him, he has turned from sin to God, and changed his mind about putting anything before God. I might write pages on the marks of genuine faith in Christ, but I do not scruple to say that there are multitudes who profess they are saved because Jesus died for them, in whom charity would find it hard to find one Christian mark.

Moreover, the doctrine, "Believe that Jesus Christ died for you, and you are saved," is not only believed by many to be all that is necessary for salvation, but is taught to be so by not a few apparently very godly, zealous, but ill-instructed young evangelists. Why will they not keep to the words of Scripture, "*Believe in the Lord Jesus Christ and thou shalt be saved*"? I once myself heard a young Christian, high in position, highly educated, and very zealous for the Lord, say, when addressing a public meeting, "No matter what you have been, or what you are, though you should have come into this meeting fresh from housebreaking or murder, only now believe that the Lord Jesus Christ died for you, and you will be immediately saved, and your place in heaven be more secure than the place of the angel Gabriel." Surely "Subscriber" will not say this is true teaching.

In conclusion, let me add, however, that as it is true that a man may profess to believe that Jesus Christ died for him, and not be saved, so it is, if possible, truer than true that no man can be saved who does not believe that Christ died for him. Moreover, that Christ died for him is not only a doctrine, but the first doctrine of Christ that a sinner has to receive by faith. I say the first; and until he has laid hold of this, and accepted it on the simple warrant of God's Word, and without reference to anything in or about himself, he has no business with any other doctrine of God's Word whatever. "I am the Alpha," "I am the Beginning," says the Lord Jesus Christ; and it is written, "Other foundation can no man lay than that is laid, which is Jesus Christ."

This is my teaching wherever I go, and this was Paul's teaching. "I delivered unto you *first of all*," he says to the Corinthians, "that which I also received, how that Christ died for our sins," and many professed to receive this teaching; but Paul, in writing to those who had so professed, tells them that the flesh lusteth against the spirit, and the spirit against the flesh, and, no matter what doctrine they might hold, that they who are led by the flesh, and not by the Spirit, are not the children of God. "The works of the flesh," he says to the Galatians, "are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

TELEGRAPHIC NEWS.

London, Nov. 2nd: A letter which has been published from Prince Napoleon declares that the French people alone can terminate the present political crisis, and that a plebiscitum should decide between the Republic and Royalty, and between the Bourbon and Bonapartist Dynasties.—A telegram from Ispahan states that the famine in Persia is rapidly increasing.

4th: The Attorney-General, Sir James Colville, and Mr. Montague Smith, have been appointed paid members of the Judicial Committee of the Privy Council. The appointment of Sir Lawrence Peel has been confirmed.—Colonel Goldsmid has been gazetted Knight Commander of the Star of India.—Sir Henry S. Maine has been appointed a member of the Indian Council, vice Mr. Elliot Macnaghten, who has resigned.—Two thousand applications were made by officers to retire prior to the issue of the warrant to carry out the provisions of the Army Act.—Sir Hercules Robinson will shortly succeed Earl Belmore as Governor of New South Wales.—The Bank of France has raised its rate of discount to six per cent.

Vienna, 4th: Baron Ernest de Kellersperg has formed a new Austrian Ministry. The programme which he has announced disowns any political compromise, and proposes to dissolve the Diets of Bohemia, Moravia, Bucowina, Upper Austria, and Gallicia.

5th: An Imperial Decree, which has been read in the Chamber at Prague, says that changes in the Diet are only possible by legislation, and hopes that the Bohemian Members will assist the Imperial Parliament.

London, 7th: The *Times* of to-day, in an article on the execution of the assassin Abdullah, deprecates the excessive sensitiveness of the Mahomedans of distinction in India, and urges a calm but rigorous application of the laws.—The American Arctic Whaling fleet, consisting of 33 vessels, has been enclosed by ice, and has been abandoned. The crews escaped.—The New French Loan is quoted at 94·75.—Sir J. Duke Coleridge has been appointed to succeed Sir Robert P. Collier as Attorney-General. Mr. G. Jessel, Q.C., succeeds Sir J. D. Coleridge as Solicitor-General.—Count Beust has offered his resignation (owing to ill health), which it is expected will be accepted. Count Audrassey will in such case succeed him.—The German Reichstag have adopted the Bill for the formation of a Military Treasury as well as that for the introduction of Gold coinage into the country.

New York, 8th: The Republicans have elected most of their candidates in New York by a majority of 30,000. Tammany has failed to be re-elected.—The Republicans have also been successful in Massachusets and Wisconsin, and the Democrats in New Jersey.

PASSENGERS ARRIVED.

Per P. and O. Str. *Tanjore, 3rd:*

From Southampton.—Surgeon and Mrs. Bateson; Miss Pollock; Capt. McNeale; Mrs. Duka; Mrs. Mahon; Mr. and Mrs. and Miss Ball; Mr. E. Jones; Mr. and Mrs. McDonell; Mr. S. Griffiths; Colonel Prescott; Mrs. Gibbs; Miss McDonell; Mr. and Mrs. Ravenscroft; Mr. S. Jacob; Miss Richardson; Mr. and Miss Newton; Capt. and Mrs. Roberts; Miss Smith; Capt. and Mrs. Chester; Mrs. Thoyts; Capt. Banefield; Major and Mrs. Cordner; Miss Bythell; Mrs. Lane; Mr. J. G. Winstone; Mrs. Macauley and 3 children; Mr. and Mrs. B. Span; Miss Bowhill; Colonel Dowker; Colonel Peyton; Dr. Style; Miss M. Scott; Miss Carr; Capt. Johnstone; Mr. and Mrs. Shea, 7 children and 5 European maids; Mrs. Turner; and Mr. J. W. Bradshaw.

From Brindisi.—Mr. B. E. Modi; Mr. M. V. King; Mr. A. Powers; Mr. W. Berness; Mr. A. Simpson; Mr. Girdlestone; Mr. W. Robinson; Mr. W. Benson; Mr. R. Pearce; Mr. A. W. Croft; Mr. J. Watson; Mr. J. W. Buxton; Mr. Upcher; Mr. Lockwood; Mr. R. L. Hills; Mr. W. C. Clarke; Mr. W. Jackson; Mr. Hauggi; Mr. S. Pearce; Mr. Keel; Mrs. Jones; Mr. Cubitt; Mr. and Mrs. Norman; Mr. E. L. Smith; Miss Chauntrell; Mr. and Mrs. Beveridge; Hon. C. A. Turner; Mr. and Mrs. Fagan; Miss St. Leger; Mrs. Davies; Miss Cautley; Capt. and Mrs. Vallings; Mr. and Mrs. Campbell; Mr. and Mrs. Jaffery; Mr. and Mrs. Robinson; Colonel Priestly; Dr. Dallas; Sir R. and Lady Couch; Mr. and Mrs. Cresswell; Colonel and Mrs. Hankin; Mr. J. W. Watson; Miss Falcon; Major Sladen, and 3 servants.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra, 4th:*

For Southampton.—Mrs. Pallin, 2 children and 2 infants; Rev. F. and Mrs. Crombie, 1 child, 2 infants and European nurse; Mrs. Bell, 2 children, 1 infant, and European maid servant; Mrs. Calock; Mr. and Mrs. Bayles; Hon. Mr. Brooks and Miss Brooks; Mr. W. Thom; Mrs. H. G. Wyatt; Major Vaughan; Mr. Race; Mr. Eakins; Mr. Freshwater; Mr. Diehl; Mr. Soze; and Mr. Rowlandson.

For Brindisi.—Mr. G. Bright, C.S.; Lieutenant Colonel R. D. Macpherson; Capt. Thomas; Capt. Harvey; Mr. R. M. Maclean; Major E. Mottet and Colonel Ashburner.

For Aden.—Captain Henley.

Per Str. *Orlando*, viâ the Canal, *7th:*

For London.—Mr. E. Allen; Mr. A. Glen; Mr. J. Hinds; Col. and Mrs. W. White and family; Capt. and Mrs. England; Mr. W. Nash; Mr. E. J. Barton; Mr. Stoll; Mr. C. Henwood; Mr. W. Hay; Mr. and Mrs. J. Cook and family; Mr. J. L. Nash, and Master Powell; Mrs. Lethbridge; Mrs. Newport and 2 children; Mrs. Allan; Mr. Pindar; and Mr. J. Lakim.

DOMESTIC OCCURRENCES.

MARRIAGES.

BURROWS—ELLIS—Nov. 1st, at St. Paul's Poona, Colonel Burrows, Bombay Army, to Agnes Dora, daughter of the late J. R. Ellis, of Well House, York.

JONES—TOWNER—Nov. 2nd, at St. Thomas's Cathedral, Bombay, Mr. George Edward Jones, Station Master G. I. P. Railway, to Miss Penelope Antiobus Brettell Towner, youngest daughter of Mr. B. Towner, Saddler, of Bombay.

DEATHS.

LEIBSCHWAGER—Oct. 27th, at Cochin, Captain Charles Lodwick Leibschwager, aged 69 years, deeply regretted.

MACGREGOR—Nov. 4th, at Middle Colaba, Margaret Boston, the infant daughter of Dugald Macgregor, Esq., M.D.

JUDGE—Nov. 7th, at Byculla, Florence Maude, the infant daughter of Mr. Alfred Judge, aged 29 days.

LAFOND—Nov. 8th, at Upper Colaba, Eva Blanche Eugenie, the beloved daughter of Alexander and Caroline Lafond.

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